

MEMORY, EGO AND SELF-EXPERIENCE

these movements of its own substance.
Memory,
properly speaking, is merely the device
by which
the witnessing Mind helps itself to link
together
these movements and their occurrence
and recur-
rences in the successions of Time for
Time-
experience, for increasing use by a more
and more
co-ordinating will and for a constantly
developing
valuation by a more and more co-
ordinating reason.
It is a great, an indispensable but not
the only
factor in the process by which the
Inconscience
from which we start develops full self-
consciousness,
and by which the Ignorance ^ot the
mental being
develops conscious knowledge of itself
in its
becomings. This development continues
until the
co-ordinating mind of knowledge and
mind of will
are fully able to possess and use all the
material of
self-experience. Such at least is the
process of
evolution as we see it governing the
development
of Mind out of the self-absorbed and
apparently
mindless energy in the material world.

The ego-sense is another device of
mental
Ignorance by which the mental being
becomes
aware of himself,—not only of the
objects, occasions
and acts of his activity, but of that which
experi-
ences them. At first it might seem as if

the ego-sense
were actually constituted by memory, as
if it were
memory that told us, "It is the same I
who was
angry some time ago and am again or
still angry
now." But, in reality, all that the memory
can tell
us by its own power is that it is the same
limited
field of conscious activity in which the
same pheno-